

Summary of the Friday Sermon Delivered By Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV, On 20th November 1998

So recount the name of thy Lord and be wholly devoted to Him.

The Holy Quran. al-Muzammil [The Person Wrapped Away]: 9.

Progressing further in the subject of the previous sermon I present an excerpt of His Holiness the Promised Messiah (peace be on him) and reading this text one thinks of MTA by means of which through electric bolts the picture and the statements of the Promised Messiah (peace be on him) is spreading throughout the whole world:

I was ... completely solitary and unknown. With exception of a few people, who already knew my family, there was none who had anything to do with me. This is a fact, and none of the inhabitants of Qadian can testify against it. Thereafter, in order to fulfil this prophecy, God Almighty caused His servants to turn towards me and people came to Qadian in droves and continue to do so; they have given and continue to give, so many gifts to me, in cash as well as in kind, that I simply cannot count them.

I had no talent in me but God selected me and God gave me fame like an electric bolt and God granted me victories of many hundreds of thousands of Rupees. Allah showed Signs in the Earth.¹

This is the case of the early days of Prophethood. All the Prophets of the past (peace be on them all) have been drawn out by God from the confinements.

The people who enter the *Jamat* in large groups today are a part of the association of the Promised Messiah (peace be on him) and a bounty of it and of his blessing. All this is the glory of Almighty God which He manifests to the Prophets and to the servants of the Prophets.

He had no quality in him but the singular quality of God-awareness. I advise the friends of the *Jamat* that you should all seek out God-awareness, you should emphasise God-awareness. Awareness of God grants everything. Those who belong to God never care for the world. The person who is oriented towards God and harbours no objectives of the world is always granted by God of the world too.

This means that when the hearts are won they also result in cash flow and the more openings created the more would be the increase in such pure [forms of] cash. The *Jamat* which is playing in money today is a bounty of the same victories of the Promised Messiah. I hope that this century would not end until Allah the Almighty causes the *Jamat* to go from the tens of millions into the billions. Allah the Almighty grants triumph after triumph to the *Jamat*. Any true Ahmadi if they coax their hearts would see that God has always showed them Signs either through their prayers or through the prayers fulfilled in their favour and there are hundreds of thousands of Ahmadis to whom God has Himself shown Signs in proof of his

¹ Ahmad, Hazrat Mirza Ghulam. *Haqiqatul Wahy*. (Magazine press, 1907). *Ruhani Khazain*: xxii. 262, 347. *The Essence of Islam*: v. 134.

essence. This is further elaborated by the verse of His Holiness the Promised Messiah (peace be on him):

What have I to do with countries my country is apart from all
What use have I for crowns my crown is the pleasure of my friend²

We vest our interest in countries where Ahmadiyya spreads and sets them apart as a country. All the countries in which the followers of the Promised Messiah were being made continued to become countries of their own for we only seek the crown of our friend's pleasure.

Hazrat Khalifatul Masih I would hold an open court for public benefit. Day and night he would work only in the service of the *Quran* and in the service of humanity and through medicinal knowledge and very often both these works would continue alongside each other but you would never find a single instance where he held his own court in the bazaars after the sermons or conferences of the Promised Messiah. When he stood awaiting the Promised Messiah he would be one among the crowd. All of them looking in the direction from where the Promised Messiah was to emerge. As for his way of sitting in the session he would as far as possible sit where the shoes were. He only came forward when the Promised Messiah called him. For myself I have never held separate sessions before becoming Caliph. When people customarily gather after the conferences to meet the friends sometimes the crowds get bigger, they begin to converge around each other, rather than around one individual. Such crowds are not a bad thing at all. However it is inappropriate for a person to intentionally stand in order to draw people's attention and gather lines of people around him. If his intention is twisted and he enjoys the crowds around him then that is something wrong. If he is perverted in his intention to become great then Allah would not let it be fulfilled. This protection that the *Jamat* has is not possessed by anyone else. Allah watches from above and would not permit a wrong person to arise. This is such a great blessing of God that should never be forgotten. He is the Watcher, he sees what people want to do in this *Jamat* and in the final analysis after a while such a person is toppled down and the world is amazed at how much success he had and the wretched state he ended up in. This is so because God is the Guardian. He is the Guardian as He was ever before so when you see these lofty people falling down do not be astonished at all. It is Allah who topples them so that they do not sit in the *Jamat's* offices of authority.

I used to see patients till the evening in *Waqf e Jadid* but never held the slightest relish for patients to converge around me. You should all keep this in view that if you work for God or for humanity do not be pleased with those who gather around you but continue working even if it causes agitation. Severing ties from your pleasures is also another name for *تَبَلُّغ* ['total devotion']. An engrossment is required for a relationship with Allah. If the heart is always oriented towards God and one keeps in touch with the world only by the will of Allah then one is established in the place to which one's heart is attached. I hope that the *Jamat* would try to be engrossed so that they may be steadfast.

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² Ahmad. *Barahin e Ahmadiyya*: v. (Anwar Ahmadiyya Machine Press, 1905). *Ruhani Khazain*: xxi. 141. *Durr e Samin*, (2003). 170.